

THE Christian Monitor.

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RELIGIOUS INTELLIGENCE.

INTERESTING LETTER.

From the London Morning Chronicle, of the 17th of Aug. we copy the following letter addressed to the editor. The information it contains respecting the National Bible Society in Sweden, will, we doubt not, be highly gratifying to our readers.

N. Y. Com. Adv.

SIR,

To that part of mankind who are accustomed to rightly appreciate the rapid progress and expansion of Bible Societies, &c. it cannot but incite additional gratitude to the Supreme Disposer of events, for the late important and unprecedented accession to our great cause of intellectual emancipation; for we may boldly and exultingly avow, that at no former epocha of the world have mankind witnessed such gigantic efforts as the British and Foreign Bible Society are now making in different quarters of the globe.—We no longer contemplate this illustrious society, as merely patronized by the magnanimous few, whose heavenly directed intellect first brought it into existence. No, it is not as heretofore promulgated by the *exclusive* efforts of the disciples of the despised Nazarine, but involves in its lucid orbit the immense populations of continents and islands, with those august monarchs who thus stand *foremost* in the list of royalty as the avowed champions of the human race, and candidates for imperishable fame.—It is a sovereign of this class, Mr. Editor, which consults his real grandeur by estimating himself not according to the extent of his territory, or the brutal ferocity of his subjects, but in being the ruler of a people distinguished above all others by that elevation of mind which raises

the subject in the moral scale of being, and thus fulfils the sacred appointment of the royal delegation, and the eternal destination of the human race. Under the benign auspices of such an active prince as this, the noblest and most useful faculties of man will be elicited to adorn his reign with all the brilliant virtues and talents of these associated principles which alone can impart stability and glory to a throne and people. Such a great example as this is no longer wanting to irradiate, with its mild and kingly lustre, the Courts of Europe, and the commencement of the nineteenth century; for in the philanthropic monarch of Sweden we behold one of the noblest monuments of a polished and benign age.—We contemplate this real “father of his people,” surrounded by all the assembled rank and dignity of the legislative and ecclesiastical authorities of the kingdom, *united in one common interest* of employing their energies in the promotion and diffusion of the Sacred Scriptures throughout his hereditary and newly acquired dominions.—For the information of many of your readers, Mr. Editor, I beg to subjoin this pleasing statement:—“The Swedish National Bible Society held their anniversary at Stockholm, on the 26th of April last, *under the patronage of his majesty the King of Sweden*, and the presidency of Baron Rosenblad, minister for the home department. The meeting was held in the largest room in Stockholm, and was numerously and brilliantly attended. All the Bishops and clergy from different parts of the kingdom, who were attending the Diet, were present, together with a numerous concourse of all ranks. The Crown Prince, who is the first honorary member, presented the society with 6000 rix dollars, and has further given a very handsome

sum to encourage the formation of a Bible Society for the kingdom of Norway. *The British and Foreign Bible Society* has offered the sum of 500l. for the promotion of a similar object."

Wishing it every possible success,
I am, &c.

A LOVER OF LIGHT.
Beacon Hill, Aug. 10, 1815.

From the Philadelphia True American.

A REMARKABLE CASE.

Mrs. Vernon was the daughter of ——, Esq. of Bristol, Rhode Island; married about two years since to Mr. Vernon of N. Y. in the bloom of life, naturally amiable; accomplished, rich. She had been in the habit of reading much: among other authors Hume and Voltaire were her favorites. She had adopted deistical sentiments, which were unhappily strengthened by the precepts and example of a beloved parent. I have been informed that she belonged to a society of young ladies in her native place, that met together for the purpose of confirming themselves in their infidel principles—and I know that during the great revival of religion in Bristol, three years ago, she endeavoured to persuade a young woman who was under distress of mind, and was then converted, that it was all a delusion. At the height of worldly prosperity, a most affectionate husband on whom she doted, and just blessed with a pledge of their affection, a little daughter, it pleased the Lord to arrest her course by commissioning a consumption to attack her. She bore her sickness with great fortitude, saw the approach of her dissolution without dismay, saw no need of a Saviour's justifying righteousness, and thus remained till a few days before her death (the 6th or 7th—). Her husband was very anxious for a change of her religious sentiments, he believing that there was no other name whereby we can be saved, than that of the Lord Jesus Christ. He obtained permission to send for the Rev. Dr. Mason, the person they had been in the habit of hearing, since their removal to New-York. He came, conversed with Mrs. V. who candidly told him, she felt secure, had no need of a Saviour, and could not see how the Lord Jesus Christ could atone for her sins,

thousand of years before she existed. He reasoned with her, but without success, and had at last to conclude by saying that he could not convert the heart; that he had no consolation to offer her. He prayed with her, she heard, unmoved, he left her under the deepest despondence, considered her one of the most hopeless cases he had ever been called to visit.—The feelings of this estimable man's heart were so acute at the hopeless situation of this amiable immortal, that after leaving her, he burst into tears, the prayerful shower which was soon to be followed by an abundant harvest. She permitted her husband to read the Scriptures to her daily. On the 6th or 7th day prior to her decease he began the sermon on the mount, and was for desisting at the close of the chapter.—She requested him to continue the sermon, and as he was approaching the conclusion cried out "these are the words of God."

This was the commencement of her convictions, which were excruciating, and her feeble frame must have sunk under them, had not the Lord who is rich in mercy, spoke peace to her heart, and revealed himself to her in all his fullness as the way, the truth and the life. Her distress lasted an hour or two, and during that time she had been permitted to see the spirituality of the law, that it reaches to the intents of the heart, that sin is rebellion against the Most High; and an infinite evil being committed against an infinite and Holy God, and that he who offends in one point is guilty of all—that a God all mercy is a God unjust. Now her theme was the Lord Jesus; "he died for me," was her language—and her triumph was great to the moment of her dissolution, when she cried out "the Saviour smiles upon me." She had some slight intermissions of doubt, unquestionably by the adversary, which only drove her nearer her new friend, her heavenly, her omnipotent Saviour. Previous to her conversion, her frame was so feeble, that she could scarcely be heard by those nearest—when she began to rejoice in the liberty of the gospel, she had then strength given her as to be heard two stories below by the servants—Her husband on the day of her conversion, before he began to read, asked her if she continued in the same sentiments—she told him

“Yes.” She continued sensible to the last. Singing psalms and hymns was her delight after conversion. One, “How long, O! Lord,” was her favorite. Her desire to her friends, was, to pray that she might not be too anxious to be gone. She wished her little child to be early taught the principles of the christian religion, and not suffered to hear any caviling conversations on that subject. She sent a message to the ministers of the Gospel in Bristol, to be more engaged in their Master’s cause. The above account I have, in a great measure, from her sister-in-law, who was an eye and an ear witness. Mrs. Vernon died in New-York the beginning of April, 1815.

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DEATH BED SCENE.

The following account of the closing scene of the life of Mr. JAMES VEECH, was recently published in the “Western Monitor,” Lexington, Ky. Mr. Veech was from Kentucky, and a student in Theology with the Rev. Dr. J. M. Mason, in New York, and departed this life in November last.

The Conversation and Dying words of Mr. JAMES VEECH—which passed between him and the Professors, and Fellow-Students.

MR. BRUEN, one of his fellow-students, was the first to whom he sent word of his sickness. It was on Monday October the 3d. Mr. B. went immediately, and found him quite sick. His mind then seemed to be in a very good state. He perceived his sickness to be a chastisement from his heavenly Father. Mr. B. and he talked of the benefit of sanctified chastisement. He said there was nothing in the rod essentially to produce a gracious result; that he had formerly suffered much, but it was chiefly within two years past;—and that he had perceived the benefit of it. The conversation turned on the subject of Christian love—and the dependence of all graces upon faith in the Lord Jesus Christ. He dwelt with peculiar pleasure on the doctrine of our Saviour’s humanity,—with some views of it that he had obtained from the 2d Volume of Owen on the Hebrews. He dwelt upon the thought that our Lord Jesus Christ had suffered in the flesh;—that he had felt the weakness

of the flesh; and that we had an “High Priest who could be touched with the feeling of our infirmities.”

He was then so weak that he could not attend strictly to any subject for a length of time.

Tuesday evening.—To Mr. McCarter he observed that he had seen much of his sinfulness; and that his views of the dread responsibility of the ministerial office had greatly increased.

On the subsequent days—when, at different times, Mr. Bruen came to see him,—his mind was in the same composed state. His faith and hope were strong. His constant opinion concerning himself was, that in himself he was destitute of every thing like righteousness; and that the Lord Jesus was the only foundation of his hope.

During all this and the following week, his disorder was such as to make it impossible for him to think much on these subjects, of which he was sensible. Yet, whenever any question was asked, his answers proved that in this sickness, he had not been left to depend upon his own strength; and that so much of the strength from above had been granted to him as was sufficient to keep the frame of his mind serene.

It was very observable, that during his illness, from the very first—and more peculiarly in the hour of his extremity, that it was not sufficient to suggest to him scriptural ideas; he wanted them in scriptural words; and when a text was mentioned; or, when after awaking he spoke of one himself; he usually repeated it several times over.

From the first he shewed great submission to the will of God; justifying his ways.—When Mr. Chrystie came into town, he came immediately to see him. He was very weak and did not speak at first. Afterwards, he spoke first, and said, “It is all right.” Mr. C. answered, I am glad that you have so good grounds for thinking so.

On the Saturday preceding his death, Mr. Bruen asked him, Is the Lord Jesus as near your heart as ever? He threw his arms out of the bed, and exclaimed, with a vehemence that surprised his friend, “Oh, yes! he is all my hope.—I have a pretty strong hope; not a hope in myself; but in *Him*. Lay your hope

there too. I have fought a very hard fight: not a very honourable one though."

On Sabbath night, he repeated many texts of scripture, and, with the assistance of Mr. M'Elroy, a part of the 23d Psalm.

Monday morning, 17th.—Mr. Mason came to see him. The Physician had just left him. They said that his case was hopeless. The circulation had almost left his skin.

The Dr. gave him his hand, and after Mr. Veech had given him a very tender and affectionate salutation, the Dr. said, Dear James, your flesh is fast failing; how is the strength of your heart?

Mr. V. The Lord Jesus is the strength of my heart and my portion for ever.

Dr. M. Is the Lord Jesus precious to you?

Mr. V. He is the only thing that is precious.

Dr. M. Can you trust your soul to this Lord Jesus?

Mr. V. I can trust him in any place. Any one who loves the Lord Jesus Christ can trust him with any thing.

Dr. M. You know who has said, "I am the resurrection and the life?"

Mr. V. Yes.

Dr. M. You desired to serve the Lord Jesus Christ in his earthly sanctuary. He now probably intends that you shall serve him in the upper sanctuary.

Mr. V. Yes, it was my wish to serve the Lord Jesus Christ. I wished to glorify him; but I desire to serve him as he desires it.

Dr. M. It was well that it was in thine heart to do so. That was a good wish.

Mr. V. I wished to fight under the banners of the cross of Jesus. But I have offended him; I have offended him. I desire to be banished from under his banners. I have often offended him; therefore I ought to suffer. My Lord Jesus has suffered much for me; therefore I ought to suffer. He endured much degradation and sorrow for me; therefore I ought to suffer for him.

Dr. M. Do you wish to go to the Lord Jesus?

Mr. V. (After a pause,) "as my day is, so shall my strength be." That is all my hope.

Dr. M. Yes; that promise is sufficient to support you.

Mr. V. Dr. won't you stay all day?

Dr. M. I can't stay all day; I have other duties to perform. I will stay as long as I can.

Mr. V. Oh, yes! all the time you can spare; you are my dear friend.

Dr. M. But you have a friend who stays with you all the day and always.

Mr. V. The Lord Jesus you mean? Oh, yes! My dear Dr. I would rather have you to come and see me than all the Drs.—My father! Permit me to call you so; you are so in the Lord Jesus Christ.

Dr. M. (After an interval.) The Lord Jesus is your physician. He has promised to make all your bed in your sickness.

After a while he repeated—*my* Redeemer—*my* Saviour.

Dr. M. You are going to sleep. It would be beautiful to awake in his likeness.

Mr. V. Oh yes.

When Mr. Bruen was with him again in the afternoon, he said—you will probably soon serve the Lord Jesus without the incumbrance of this body of sin and death. Mr. V. replied—probably soon.

Mr. B. The Lord Jesus has great love even to such sinful creatures as we are.

Mr. V. He is all my salvation and all my desire.

Mr. V. (After an interval.)—They sleep in Jesus. There is such a text an't there.

Mr. B. Yes, "Them that sleep in Jesus—will God bring with him."

Mr. V. "They sleep in Jesus—

Mr. B. "Hope in God for I shall yet praise him who is the health of my countenance and my God."

Mr. P. N. Strong. (After an interval.) Can you say with the Apostle—that—"for you to live, is Christ; and to die, is gain?"

Mr. V. No—(after a momentary hesitation he said—What did Mr. Strong ask me? which being repeated—he replied.) I don't like to speak with too much confidence.

The fever afflicted his head so that his mind wandered very much;—but at any time, it was but necessary to repeat a

text of Scripture to bring him perfectly to himself. Both before and after these conversations with Dr. Mason he talked a good deal without knowing what he said.

Monday afternoon—6 o'clock. Dr. Mason came in with Mr. Matthews.—Before they had come up to his room—he was heard saying I want to be near him. One of the family where he stayed—supposing Dr. M. was meant—told him that he was below. He immediately replied—I don't mean Dr. Mason—It's the Lord Jesus Christ I want. When his Professors came in, he was talking to himself about the prescription of the Physician and that he had too many things. The Dr. said—but you have one Physician who makes no blunders. He was much less himself than in the morning. He had some other notion in his head—and spoke out. I don't like the new-coined names—The Dr. said—But there is one name that is not new-coined: Jesus, who saves his people from their sins.

He then frequently repeated—Jesus Christ all in all: and then said; other names are of no value. The Lord Jesus gave himself for *me* that he might redeem me from all iniquity (frequently repeated) that he might redeem me unto himself; a peculiar people. The Dr. said—one of his peculiar people. He then repeated it so.

Mr. Matthews. Do you love the Lord Jesus Christ?

Mr. V. Oh yes.

Dr. M. It is probable you will soon see this Lord Jesus Christ in his glory.

Mr. V. The Lord Jesus Christ is my portion for ever.

Dr. M. Have you any thing to say to your father? No—Dr. To your brother or sister? V. On spiritual matters? Dr. Yes. V. Tell them to love, serve, and glorify the name of the Lord Jesus Christ.

During the night, several portions of scripture were repeated. Towards morning, at which time he expired, he spoke, and as far as is known,—they were his last words; he said—Jesus—and stopped. Mr. Chrystie went near him, when he uttered with difficulty; Jesus—is—my—hope.

WESLEYAN METHODIST MISSION.

LONDON, Feb. 1814.

These Missions are now extended to Nova-Scotia and Newfoundland; to Ceylon, Java, and the Cape of Good Hope; the Negroes in the West Indies, and at Sierra Leone. On account of their increasing importance and expense, and to keep pace with the exertions of other bodies of Christians, it has been found necessary, in addition to the congregational collections & individual subscriptions by which they have been hitherto supported, to call forth and embody the zeal of the Society by Publick Meetings for the formation of Auxiliary Institutions.

A Methodist Missionary Society for the Leeds District was formed, accordingly, at a Meeting held at Leeds, on the 6th of Oct. Thomas Thompson, Esq. M. P. in the Chair, Sermons were preached by the Rev. J. Buckley, from Isaiah iv. 10—11, by the Rev. R. Watson, from Ezekiel xxxvii 9, and by the Rev. Richard Reece, from Psalm lxxiv 20—At a meeting held at Halifax on the 10th of November, Richard Fawcett, Esq. of Bradford, in the Chair, a Society for the Halifax District was established. The Rev. Richard Reece preached from Luke i. 79, and the Rev. Jabez Bunting from Judges v 12—23. At Hull, on the 24th Nov. a Society for the Hull and York Districts was added: the Rev. James Wood preaching from Isaiah Ixiii 6—7 and the Rev. R. Watson, from Rev. 6—7 and the Rev. Jabez Bunting, from John iii 6—9. And at Sheffield, on the 6th November, a Society for the Sheffield District followed: Thomas Holly, Esq. in the Chair. The Rev. Jabez Bunting preached from 3 John 5—8 the Rev. James Wood from 2 Cor. v 14—15; and the Rev. Richard Watson from Rev. xiv. 6—7.

The places of worship were crowded on these occasions. The Ministers and other principal Members of the Methodist Society conducted the business of the meetings, which were numerously and very respectfully attended. A truly Christian Spirit and genuine eloquence prevailed. The resolutions passed are adapted to awaken and perpetuate the zeal of the great body of the Society in this noble cause.

We extract the following passage from the report of the proceedings at Leeds, as we are fully satisfied that good will and harmony can be maintained among the various denominations of Christians in their exertions to benefit the heathen, only by acting on the principle therein recognized: each denomination embodying its own members in support of its efforts, while mutual candour and kindness are executed between it and other bodies.

1. In the course of the meeting the Rev. Mr. Eccles, minister of the Independent congregation at white-chapel, and one of the secretaries of the West-riding Auxiliary Missionary Society, expressed for himself and his friends their approbation of the Society then forming by the Methodists, which they did not view as a rival establishment, but as connected with the common cause in which they were themselves embarked. This liberal sentiment evidently met with a correspondent feeling in the assembly; and when, toward the close of the meeting, Mr. Eccles had a second time spoken to the same purport, he was assured by Mr. Bunting, that the persons concerned for the Methodist missions most cordially and fervently desired the success of all other missionary institutions, among all other denominations of Christians; but that as each of these institutions was supported by a distinct and separate fund, although they are all directed to one grand object, the present exertions of the Methodists, with regard to their own particular departments of the great missionary service, were rendered imperiously necessary. Mr. James Wood and Mr. Eccles expressed their perfect concurrence in this view of the subject.

At the Sheffield meeting, the Poet Montgomery touched the same subject with his master hand.

In the Bible society (said he) all names and distinction of sects are blended till they are lost, like the prismatic colours in a ray of pure and perfect light. In the missionary work, though divided they are not discordant; but, like the same colours, displayed and harmonised in the rainbow, they form an arch of glory — ascending, on the one hand, from earth to heaven; and on the other descending from heaven to earth — a bow of promise;

a sign that the storm is passing away, and the sun of righteousness with healing in his wings breaking forth on all nations.

We add an anecdote mentioned by one of the speakers at this meeting, which is worthy of being put on record.

A woman of Wakefield well known to be in very low circumstances, offered to subscribe a penny a week, to the Missionary Funds. 'Surely you,' said one, 'are too poor to afford this?' she replied, 'I spin so many hanks of yarn a week for a sustenance: I will spin one more, and that will be a penny for the society.' 'I would rather,' said Mr. Watson, 'see that hank suspended in the poor woman's cottage — a token of her zeal for the triumph of the Gospel — than military trophies in the halls of heroes, the proud memorials of victories obtained over the physical strength of men!'

DUTIES OF HEARERS.

From a Review of the Rev. Thomas Gisborne's Sermons, by the Christian Observer, — vol. 3 — page 226.

Mr. Gisborne paints, with admirable precision, the characters of several classes of modern hearers of sermons.

"Many persons attend publick worship, and preaching as one part of it, from custom, or from a regard to their character. They see the neighborhood flocking to the church; therefore they go thither. They perceive that orderly and respectable persons make a point of regular attendance; and they are not unwilling to embrace the same method of being esteemed orderly and respectable. A man of this description has satisfied his wishes by shewing himself in the church. To be observed as forming one of the congregation was his object. To worship God in spirit and in truth, was not the purpose which attracted him. The service therefore engages little of his attention. In some passages, perhaps, he joins, yet mechanically, through form rather than devotion; but his thoughts are commonly roving among other subjects. When he listens to the sermon, it is without earnestness; and with many a secret wish that it were at an end. He relapses into some worldly train of thought, until he is aroused from a vacant reverie, or from meditation on his busi-

ness or his pleasures, by hearing the joyful sound of the congregation rising to depart.

“ Others frequent preaching from curiosity. Like the Athenians, they are always eager to hear some new thing. In the language of scripture, they have *itching ears*, and *after their own lusts heap to themselves teachers*. They wander from one place of worship to another; become dissatisfied with any minister whom they have heard for a continuance; and speedily learn to relish no preacher, who is not extravagant in manner, and violent in declamation. The time soon arrives when fulfilling the prophecy of St. Paul, *they will not endure sound doctrine, but turn away from the truth, and are turned unto fables*. They are perplexed and confounded by a multitude of instructors. Tossed to and fro, and carried about with every wind of doctrine, they depart from the words of truth and soberness, and fall a prey to the wildest delusions.

“ Others listen to a sermon with a criticising spirit; not careful to profit by it, but watchful to sit in judgment upon it. Swollen with spiritual pride, and deeming themselves complete masters of the most difficult points of doctrine, they scrutinize every sentence which drops from the lips of the preacher; put each of his terms to the rack: examine the soundness of his orthodoxy with inquisitorial suspicion; and if they are able to fasten upon an expression not precisely consonant with the niceties of their own religious phraseology, or capable of being understood in a sense somewhat at variance with their own peculiar prepossessions, deny their instructor to be evangelical, pronounce him blind, and congratulate themselves upon their own scriptural attainments and keen-eyed sagacity. Eager to censure, and impatient to decide, the fruit which they reap from the return of the Sabbath is, to be flattered in presumption and confirmed in ignorance.

“ Others become hearers of sermons for no other purpose than that of entertainment. They resort on the Sunday to the house of God, with views and feelings similar to those which impelled them on the preceding evening to a scene of musical festivity. They frequent par-

ticular churches for the sake of ‘good preaching’; and by good preaching they intend not that faithful display and powerful application of evangelical truth, which awaken the conscience and probe the heart: but elegance of language, harmoniousness of voice, gracefulness of delivery, in the first place; and in the next place, smooth precepts and unmerited encouragements, interspersed with interesting addreses to the passions.” (p. 10—14.)

Our limits will not admit of our making further extracts from this excellent discourse; we shall therefore barely notice the dispositions with which Mr. Gisborne conceives that christians are bound to listen to discourses from the pulpit. These are—1st. Reverence for the word of God.—2nd. A teachable mind; for “unless you are converted, and become as little children, you shall not enter into the kingdom of heaven.—3d. A faithful and impartial application to themselves of the truths which are delivered by the preacher, because to apply them partially is but to blind the conscience, and to harden it in sin.—4th. Watchful attention; and lastly, earnest prayer to God through Christ for the enlightening influence of the Holy Spirit. (p. 14—18.)

Extract of a Letter from the Rev. E. FISK, Pastor of the Presbyterian Church in Goshen, (New-York) Sept. 22, 1815.

“ The revival in my congregation has been gradually increasing. At our last communion, the assembly was unusually solemn, and the season refreshing—Christians all seemed to say, with their tears and their smiles, *this is the house of God, and the gate of Heaven*. It is already ascertained that more than twenty persons received deep impressions of a religious and serious nature, who had come as careless and curious spectators merely. From that occasion, the work has been more general and visible. I have a charitable hope that forty, at least, within the bounds of my charge, since the communion, which was on the first Sabbath of August, have obtained an interest in Christ: and there are forty or fifty others, now anxiously inquiring “what shall I do to be saved?” I have admitted at least seventy to the communion since my

ministry here in this congregation. At our next communion I expect a great accession. My hope and faith swell in exultation at all I see around me. I thank my Master that he blesses my humble efforts.

"In the last few weeks this glorious work has spread into four neighbouring congregations. In one of them it has become general and powerful, beyond any thing ever known in this region. Within seven weeks there have been at least two hundred converts, and more than one hundred others engaged in anxious inquiry. Thus situated, I have laboured incessantly, till I am much out of health. My lungs, however, are good, and not impaired by the trials."—*Phil. T. Amer.*

BIBLE SOCIETIES.

The receipts and expenditures of the British and Foreign Bible Societies during the last year, amounted to about *one hundred thousand pounds sterling.*" From the institution of the Society till the 31st of March last, they had distributed 516,479 Bibles, and 718,788 Testaments. The Russian Bible Society were printing an American version of the Scriptures. The Bible Society of Holland is distributed into thirty two branches extended over the Netherlands, &c. The printing of foreign version goes on with zeal and dispatch.

"Bible Societies are rapidly extending over the North of Europe. The Cossacks, two thousand miles from St. Petersburgh, have applied to the Auxiliary Society at Moscow to print an edition of the Georgian New Testament, which is executing under the superintendence of the archbishop. A translation of it is also making into the Persian, for the use of the natives of Siberia, who, though they speak the Tartar language, read the former."

CONNECTICUT BIBLE SOCIETY.

Extract from an Address of the Committee of Correspondence, dated Hartford, Sept. 18, 1815.

The Committee of Correspondence of the Connecticut Bible Society, beg leave to call the attention of the Christian public to the objects of the Society, and the importance of disseminating the word of

divine truth. Your liberality has enabled the Society to supply the destitute of this State, as their necessities have come to their knowledge, and to extend the word of eternal life to our destitute brethren of many other States. The Report, which has been annually published, shows you what has been done, and how your money has been disposed of, and we trust it has been according to the wishes of those who have patronized the Institution.

At the date of the last Report, there were on hand 176 Bibles. Since that time, the Directing Committee have purchased 1588, making 1759. These have been disposed of as follows :

To Subscribers,	- - - -	282
New Orleans,	- - - -	500
Montreal,	- - - -	530
Cayuga Bible Society,	- - - -	100
Bible Society, Union College,	- - - -	50
Newgate Prison,	- - - -	60
Ship Zephyr & Sandwich Islands,	50	
Female Society, Williamstown,	25	
Sundry places in the State,	225	

On hand, September 12, - - - 17

In addition, 600 French Bibles have been received, for which an appropriation of \$500 was made last year. The expense of these will exceed that sum upwards of 100 dollars; 400 of these are to be sent to New Orleans and its vicinity, and 200 to the French inhabitants of Canada. In both these places the French Bible is much wanted, as multitudes of the people are unable to read the English language; and we are warranted to assert they will be joyfully received.

 Monthly Concert of Prayer will be held at the Masons' Hall, on Monday evening next, four o'clock.

CONDITIONS:

THE CHRISTIAN MONITOR

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